The Word and the Intelligibility of All Things

A Logos-Centred Theology of Revelation and Reason

S C SAYLES

Abstract

This essay sets forth a Logos-centred theology of revelation and reason, developing themes first articulated in *The Logos-Centred Cosmology* and in the wider corpus of S. C. Sayles. It seeks to show that reality, rightly understood, is neither self-organising matter nor mere symbolic projection, but an ordered field of meaning authored and sustained by the divine Word. All created intelligibility proceeds from that eternal Reason who is simultaneously the ground of being and the form of truth.

Revelation is treated not as a series of supernatural intrusions into an otherwise silent universe, but as the self-disclosure of the same Logos through whom the universe itself exists. Reason is not autonomous discovery but participation in that disclosure. By tracing the relation between divine speech and human understanding, the essay argues that theology, philosophy, and science are not rival enterprises but concentric movements within one act of revelation: the making-known of God in His Word. In the Logos, revelation and reason are reconciled; and in that reconciliation the world becomes once more readable.

---

1 The Recovery of Grammar

There are ages in which the world seems mute, and thought becomes a labyrinth of disconnected signs. Our own age, so fluent in language and technology, is also one of silence: words multiply, yet meaning diminishes. What has been forgotten is not vocabulary but grammar — the divine syntax that once united being and understanding.

To recover that grammar is the task of a Logos-centred theology. It begins from a premise older than philosophy and deeper than physics: that creation is not a machine but a statement. Its coherence is linguistic because its origin is personal. “All things were made by Him; and without Him was not any thing made that was made” (John 1:3). The act of creation is therefore not mechanical production but communication — the overflow of eternal intelligibility into finite form.

S. C. Sayles's work unfolds within this conviction. His metaphysical language of the *Information Field* and of the *Hieroglyphic Stream of Conscious Perception* is not an accommodation to scientific fashion but a renewal of ancient insight: that the world is readable because it has been written, and that the human mind reads because it has been spoken into being by the same Word.

---

2 Revelation as the Structure of Creation

Revelation is often confined to the pages of Scripture; yet the first revelation is creation itself. "The heavens declare the glory of God, and the firmament sheweth His handiwork" (Ps 19:1). This declaration is not metaphorical. It is ontological. Every law of nature, every pattern of relation, is a syllable in the great discourse of God.

In Sayles's theology, the act of *bara* — creation out of nothing — is simultaneously the initiation of meaning. The Logos impresses rational structure upon the void, converting absence into order. The Father wills; the Son structures; the Spirit quickens. To behold the world, therefore, is to behold the grammar of divine intention extended into time and space. Science observes the syntax; theology hears the voice.

When revelation is seen thus, Scripture and creation are not two sources of truth but two modes of one communication. The written Word interprets the created Word, and the created Word confirms the written. Both are intelligible because both proceed from the same Reason.

---

3 Reason as Participation in the Word

Reason is not a rival to revelation but its reflection within the creature. To think truly is already to participate in the Logos. Human intelligence is ectypal — a derivative illumination of the divine intellect. The mind's clarity is borrowed light. Hence Augustine could say that every act of understanding is possible only because the eternal Light "lighteth every man that cometh into the world."

Sayles develops this Augustinian insight through the metaphor of the *Information Field*. Human cognition is not self-originating; it operates within the medium of divine intelligibility. The thinker moves through meaning as a swimmer through water: upheld by what he cannot create, dependent upon what he cannot exhaust. To deny this dependence is to sink into incoherence; to acknowledge it is to enter worship.

The harmony of revelation and reason thus lies not in their equality but in their common source. Revelation is reason unveiled; reason is revelation received.

---

4 The Word and the Architecture of Meaning

If the universe is authored speech, its order must be logical as well as luminous. Sayles describes this order as *informational* — not in the narrow technical sense of data, but in the older sense of *form-giving*. Information is that through which being takes shape. Matter, energy, and life are distinct inflections of one intelligible act: the Word made world.

This understanding restores to cosmology its theological depth. The so-called “laws of nature” are not impersonal necessities but expressions of covenant faithfulness. Their constancy reflects the character of their Author. The cosmos is not a random aggregate but a consistent testimony: *He is faithful that promised.*

Such constancy is not opposed to wonder. Because the laws of nature are expressions of personality, they can surprise without contradicting themselves. Miracle, in this view, is not the violation of law but the free modulation of divine speech.

---

5 The Human Vocation: Reading the World

Human consciousness stands at the junction of creation and interpretation. We are, in Sayles’s phrase, “readers within the text.” The *imago Dei* consists not merely in rational capacity but in hermeneutical vocation — the call to understand. To name the animals in Eden was humanity’s first act of theology: the discernment of meaning within creation’s symbols.

When that vocation is corrupted, the result is epistemic fall. Sin is not only disobedience of will but distortion of vision. The intellect becomes a prism that fragments the light it was made to transmit. Hence the modern world, though brilliant in analysis, is impoverished in wisdom: it perceives patterns but forgets purpose.

Redemption, then, must include illumination. In regeneration, the Spirit re-orders perception; He re-teaches the mind to see the world as Word. The renewal of the heart is simultaneously the renewal of the intellect. “Be ye transformed by the renewing of your mind” is both ethical and epistemological command.

6 Dialogue with Philosophy and Science

A Logos-centred theology cannot ignore the inquiries of philosophy and science, for both are unwitting forms of exegesis. Their errors arise not from asking questions but from forgetting Who made the questions possible.

Against materialism, the doctrine of the Word affirms that matter is intelligible because it is informed. Against idealism, it asserts that ideas subsist because they are embodied. Against relativism, it maintains that truth is stable because its Author is faithful.

Sayles's engagement with modern cosmology — quantum theory, holographic models, and the concept of information as the fabric of the universe — is therefore not speculative assimilation but theological reclamation. Science speaks the language of the Logos without yet recognising the Speaker. Its equations are hymns written in an unknown tongue.

To bring theology and science into conversation is thus not to blur their boundaries but to remind both that they are reading the same text. Reason, whether empirical or contemplative, is interpretation of revelation.

---

7 Evil and the Loss of Coherence

If creation is the manifestation of divine intelligibility, evil is the refusal of that intelligibility. It is not a rival principle but a collapse of structure — the dissonance that enters when a note is struck out of tune with the theme. Augustine called it *privatio boni*; Sayles, extending the image, describes it as informational entropy. Where the Word orders, sin disorders; where the Logos communicates, sin corrupts the signal.

At the Cross, the Word enters the field of distortion. He who is perfect coherence submits to contradiction, bearing within Himself the world's noise that He might restore its harmony. Resurrection is therefore not merely the victory of life over death but of truth over falsehood, of sense over nonsense. The cosmos begins again to speak.

---

8 The Restoration of Intelligibility

Eschatology, in a Logos-centred theology, is not the annihilation of the world but its completion. What began as communication will end in comprehension. The history of redemption is the gradual clarification of meaning until “the earth shall be filled with the knowledge of the glory of the Lord.”

In that consummation every contradiction will be resolved, every falsehood judged, every fragment of truth gathered into the one Word. Creation will be rewritten, not replaced. The new heaven and the new earth will be the same text, restored to its original coherence — the errors of sin erased, the syntax of grace perfected.

---

9 Revelation and Reason Reunited

What emerges from Sayles’s synthesis is a renewed confidence in both faith and intellect. Revelation is trustworthy because it is rational; reason is trustworthy because it is revealed. Their unity is not a compromise but a communion.

To believe is to think within light; to think is to believe in the light’s source. The theologian and the scientist, the philosopher and the poet, each stand before the same mystery: that intelligibility itself is personal. Behind every law lies a Lawgiver; behind every meaning, a Mind; behind every word, the Word.

In this recognition the ancient quarrel between Athens and Jerusalem is quieted. The Logos, rejected by both when they are proud, reconciles both when they repent. He is the grammar of the cosmos and the grace of the Gospel, the condition of thought and the object of worship.

---

10 Conclusion: The Word Restores the World

When all is said, the Logos-centred doctrine is neither an argument nor a theory but a confession. It declares that truth is one because its Author is one. Creation, revelation, and redemption are successive utterances of a single speech: the eternal communication of God with Himself and, by mercy, with us.

In the silence before that Word was spoken, nothing could be known; in the echo of that Word, all things hold together. To recover the unity of reason and revelation is therefore not an intellectual achievement but a spiritual reawakening — the rediscovery that to understand the world is already to hear the Word.

“In Him was life; and the life was the light of men.” That light still shines. It illumines every mind that will receive it, and it reveals that the final act of knowledge is worship. For in the Logos the world becomes intelligible, and in the same Logos intelligibility becomes praise.

Selected Bibliography

Aquinas, Thomas. *Summa Theologica.* New York: Benziger Bros., 1947.
Augustine of Hippo. *Confessions.* Oxford: Oxford University Press, 1991.
Calvin, John. *Institutes of the Christian Religion.* Grand Rapids: Eerdmans, 1989.
Edwards, Jonathan. *The End for Which God Created the World.* Banner of Truth, 1974.
Henry, Carl F. H. *God, Revelation and Authority.* Word Books, 1976–83.
Schaeffer, Francis A. *The God Who Is There.* Downers Grove: IVP, 1968.
Van Til, Cornelius. *The Defense of the Faith.* Phillipsburg: P&R Publishing, 2008.
Wheeler, John A. “It from Bit.” In *Complexity, Entropy, and the Physics of Information.* Addison-Wesley, 1990.
Sayles, S. C. *The Logos-Centred Cosmology: Reality, Information, and the Glory of Christ.* Evolsiay Tulip, 2025.